

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The longer I live, the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is earnestness, invincible determination; a purpose once fixed, and then, death or victory!"—BUXTON.

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Price One Penny.

WAS JOSEPH SMITH CALLED OF GOD?

THIS question is at the present time before all nations and peoples. Its right solution is of importance to everyone. If he was divinely appointed to cry repentance unto this generation, then his words of warning should be heeded, and men everywhere turn from their sins and do works of righteousness—turn from worshipping God according to the precepts of men and worship Him in the manner prescribed by this servant of the Lord. If not called of God, his message is of no more importance than that of many other men who have from time to time established sects or creeds on the earth. It must be conceded by everyone, however, that the work Joseph Smith established, if not divine, is fully equal to any of the man-made creeds in existence to-day. They all owe their existence to some man who "felt" called to be a preacher of the word, and Joseph Smith is as much entitled to that kind of a "call" as Luther, Wesley, Henry VIII, or any other man. But that kind of a call will not do; as such is responsible for the present chaotic condition of the religious world.

The Savior said to His apostles, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." Therefore, the call to the ministry of Christ does not come from a feeling within, but from God above. "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." Speaking of his own call, the Apostle Paul said: "For I neither received it of men, neither was I taught it, but by the revelation of Jesus Christ." Thus it is seen that the right to proclaim the word of God does not originate with or in

man, but that the Author of our salvation makes His own appointments and selects His own servants, and unless a person is in this way selected he has no right, no matter how strong his desires may be, to set himself up as a servant of God, and ask men to worship according to his teachings. Joseph Smith did not come claiming that a feeling within called him to restore the everlasting gospel of Christ. He declared that, in answer to humble prayer, as to which of all the existing sects were right and which to join, the Father and the Son appeared unto him and told him that he should join none of them, that they were all an abomination in His sight and taught for doctrine the commandments of men.

His claim to authority from heaven was not the outcome of a desire to be the founder of a religious denomination, but of an earnest desire to know that which was right and acceptable in the sight of God, that he might acceptably worship his Father in heaven. The thought that he was to be an instrument in the hand of God in accomplishing "a mighty work and a wonder" had never occurred to him. He had sought for light, not leadership. Had he at any time previous to this occasion sought to be a religious leader among those with whom he associated, his claims to a divine visitation, could have justly been doubted and looked upon as a scheme by which he could realize his ambition to be a leader. But he had not at any time set himself up as a light on theological matters. Being only a very young man, he was too young to have assumed such a position. He took no active part in the affairs of any of the churches. While he attended their services and read the Bible, the impression that both these made upon him were food for reflection, rather than topics for conversation.

Up to the time he claimed to have received a visitation from heaven he had made no stir in his community, religiously or otherwise, and was merely looked upon by the people as a sober, thoughtful boy, but one who was not very religious, as he had not joined any of the sects in the place. The declaration, however, that he had conversed with heavenly beings attracted attention, and the heretofore obscure boy became the topic of conversation throughout the neighborhood. He found, to his surprise, that it was not according to the ideas of the religious professors in his community that a person should communicate with the heavens, and his assertions in relation to this matter, instead of being well received by the people generally, brought upon him all manner of abuse and persecution. Here is where the truthfulness of his statements was first put to the test. If Joseph Smith had deliberately made up the story about having witnessed and spoken to the Father and the Son, he would very soon have abandoned it, when he found it had struck so unpopular a chord. On the other hand, he firmly held to his first statement, although his unpopularity for such a stand was hard to bear and still harder to understand.

He solemnly declared unto his death: "I had seen a vision; I knew it and I knew that God knew it, and I could not deny it, neither dared I; at least, I knew that by so doing I would offend, and come under His condemnation."

Joseph Smith subsequently claimed that an angel revealed to him the location of some gold plates which contained the everlasting gospel and the history of the early inhabitants of the American continent, and that this record was translated by the gift and power of God, and constituted a sacred volume of scripture called the Book of Mormon. He did not claim to be the author of this book, but merely an instrument in the hand of God in translating it. Various attacks have been made upon this volume, by both the learned and the unlearned, with the aim to disprove its divinity. So eager have the enemies of Joseph Smith been to overthrow him and his work that they have delighted to cover his name with vile epithets. They say he was a poor, unlearned, back-wood epileptic, and in their eagerness to blacken his character in this way they have unknowingly placed themselves in a position that shows them to be falsifiers in one particular at least. If he was, as his enemies claim, so unlearned, then he must have had the assistance he claimed to have received, or his enemies are speaking an untruth when they call him ignorant. To produce a volume of scripture of six hundred pages equal to the Book of Mormon, which has withstood the darts of its enemies for over eighty years and still stands intact, is the work of a decidedly wise man, and not an illused epileptic. It is folly to claim that Joseph Smith was learned enough to produce such a work. His enemies are right in so far as they claim him a poor, illiterate boy. That being the case, the only solution to the problem is to accept his statement that the book is divine and was translated by the gift and power of God, and not of man.

John the Revelator testifies that the everlasting gospel was to be restored by an angel. Joseph Smith claims that the angel Moroni revealed to him the location of certain gold plates and delivered the same into his hands, and that these plates, which were to be translated by the aid and assistance of the Lord, contained the fulness of the everlasting gospel. This gospel was to be the same as that spoken of by John in the Book of Revelation, and the same that was declared by the Savior in His day, and, having been restored by the angel, was to be preached unto every nation, kindred, tongue and people, before the end should come. Thus Joseph Smith fulfilled in his account of the restoration the requirements made by John as to how the gospel was to be again brought to earth.

Many reformers have arisen from time to time and declared that the world had gone astray from the teachings of the Savior, and have attempted to set things right, but have never declared that they were called of God, and that an angel of the Lord delivered

unto them the everlasting gospel to declare unto all people, as John testified was to be the case. If the reformers, with all their learning and wisdom, failed to see the necessity of meeting the requirements as to the introduction of the gospel made by John's vision, how came an unlearned boy to see and so entirely to fulfill these requirements? Can it be that this unlearned youth had deeper insight into the scriptures than all the wise religious leaders of the past? Taking Joseph Smith's age and learning at the time of his account of the restoration into consideration, it is much easier to accept his story than it is to believe him possessed of greater wisdom and understanding than all such men.

Joseph Smith did not pretend to give something new religiously to the world, but claimed to be an instrument in the hands of the Lord through which the gospel, as taught by Christ when upon the earth, was to be given to man again. This being the case, the doctrine he enunciated must be similar to that taught by Christ. The former taught that faith in the Lord Jesus Christ was the first requirement in the seeker after truth. The Savior said, "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life." Repentance should follow belief in the word of God, according to Joseph Smith. The Savior taught, "Repent ye, and believe the gospel." Christ Himself accepted baptism at the hands of John, saying, "Thus it becometh us to fulfill all righteousness." He not only set an example to the world in this regard, but also designated the mode of this ordinance by going down into the water. The Savior taught that we should be born of the Spirit as well as of the water, and His apostles laid hands on those who were baptised to bestow the Holy Ghost. Joseph Smith taught that baptism by immersion and the reception of the Holy Ghost by the imposition of hands, by those having authority, were necessary in order to obtain salvation. It was formerly taught that apostles, prophets, evangelists, pastors, teachers, etc., were necessary "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Joseph Smith also taught that the same organization and officers were needed in the Church of Christ to-day.

While it might be said that the coincidence in the teachings of the Savior and of Joseph Smith is no certain evidence of the latter's divine appointment, it is a point that is decidedly in his favor. The human wisdom of the past seventeen hundred years has not produced doctrines so perfectly in harmony with former-day teachings as those given to the world in this day by Joseph Smith, as the pure gospel of Christ. Not only did he set before the people a gospel in keeping with that taught by Christ and His apostles, but promised that the same signs should follow those that believed His teachings—i.e., casting out evil spirits, speaking in and interpretation of tongues, healing the sick, etc. Manifesta-

tions that all other religious teachers of the day taught as "done away" he asserted were necessities and blessings in the true Church, and accordingly promised these wonderful gifts to all those who believed. Now such a promise is easily made, but when the believers looked for the fulfillment it would be a very different matter, unless the power of God from whom such signs come was there to back up these otherwise vain promises. He could no doubt have gotten many to believe his words for a while, but unless there was a manifestation of the power promised in some of those that believed, he would have been properly denounced as an imposter and his deception would have fallen through. It might have been possible to have deceived the people for a few years, but not for the length of time that the work started by Joseph Smith has been in existence.

Ever since 1830 this gospel, with the promised signs, has been proclaimed to the world and ever since that time down to the present those who have accepted the same with a sincere heart have been the recipients of the blessings promised. Devils have been cast out, the sick healed, the lame caused to walk, and the gift of tongues made manifest with the interpretation thereof. The fact that these signs have followed the honest-hearted believers for so many years is a decided proof that Joseph Smith was what he claimed to be, as these signs are a manifestation of the power of God, through the gift of the Holy Ghost. Those who seek to perform such works, unless called of God to do so, are certain to meet the same fate as did the seven sons of Sceva when they attempted to cast out the evil spirits. Unless Joseph Smith knew that the power was with him to fulfil these promises he would never have dared to make them. Other great religious teachers have never promised these signs to the believers, because they had no hopes of realizing their fulfillment, and therefore always claimed that they were "done away." Would not Joseph Smith have done the same, if he had not known that the power to bring about a fulfillment of the promises was vested in him?

It is said that man by seeking cannot find out God. The same is to an extent true of the divinity of Joseph Smith's call. In spite of the proof that can be shown in favor of his mission, men will still waver unless they receive the assurance that Peter did when the Savior said, "Blessed, art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my father which is in heaven." We are told "If any of you lack wisdom, let him ask of God." Hence it is within the reach of all to solve aright the question of Joseph Smith's divinity by applying to that source, and when proof is thus obtained it is of the most convincing kind. Wherever the gospel as restored through Joseph Smith is promulgated, men and women have testified in all sincerity that they know he was a prophet of God and that the gospel as taught by him is the gospel of Christ and the power of God unto salvation.

This assurance has come to them by following the advice to ask of God. Were these testimonies confined to a few people and a certain locality, it could be claimed that they had been deluded and were fanatics, but when men of nearly every nation and tongue, scattered over the face of the earth, testify by the thousands to the divinity of Joseph Smith's mission, their testimonies should be given due consideration by men everywhere.

Joseph Smith, if an impostor, received absolutely no personal benefit from his deception. His declaration to the world, instead of bringing wealth and influence, such as an impostor would have sought, brought to him trials, tribulations, mobbings and the ill-will of men, and everywhere his name has become a hiss and a by-word among men. After being driven and persecuted for twenty-five years, his life was finally taken by a murderous mob. If an impostor, what did he profit by his deception? If an unlearned backwoods epileptic, how can the great work he established be accounted for? His blood that was spilled by that nineteenth century mob is a testimony to the world that he was a prophet of God.

Great Yarmouth.

A. TOM JOHNSON.

THE USEFUL.

They are not great who live to do some mighty deed,
Who listen not to sorrow's cry unless when millions plead;
Life's duties gather silently along the lone roadside,
And Christ-like spirits will not wish for scenes of wealth and pride.
They are the *really useful* who, with humble, reverent heart,
Unseen by earth's admirers, seek to do their secret part.

Applauding lips and flattering smiles may fascinate too well,
But praise from multitudes will cause the weak, vain heart to swell;
But better than the fading flowers which numbers round may fling,
Would be the Savior's smile upon some lowly offering.
The "cup of water in His name" may bring His blessing down
More richly than the lofty deeds that win a world's renown.

The cooling touch that stays awhile one painful throbbing smart,
Or nerves to calm endurance still a faint and sinking heart;
The look of gentle warning that will check a sinful deed;
The lips that breathe the word of love which is the spirit's need;
The tones which rouse the nerveless soul to rise at duty's call—
O, "He who sees in secret" will in love regard them all.

Then cheer thee, lowly worker—though the world regard thee not,
There is an Eye that notes thee, and will bless thy humble lot.
Press forward to the rest that will be thine when time is past.
Nor weary of thy silent work; for know thy God at last
Will "openly reward thee"—and methinks 'twere sweet to be
Partaker in the welcome He will give to such as thee!

STATISTICAL REPORT OF THE BRITISH MISSION.

FOR THE YEAR ENDING DECEMBER 31st, 1911.

Conferences.	Conference Presidents.	Missionaries.				Local Priesthood.				Members.	Children under 8 years old.	Total No. of Souls.	Baptized.	Emi-graded.		Excommunicated.	Died.	Strangers Houses Visited.		Gospel Conversations.	Tracts Distributed.	Books Distributed.	Standard Church Works.	Meetings Held.		
		Apostles	H. Priests	Seventies	Elders	Ladies	H. Priests	Elders.	Priests					Teachers.	Deacons.			Over 8 years old.	Under 8 years old.						In Tracing.	By In- vitation.
Birmingham	L. Mackay	7	14	1			7	27	28	23	685	155	925	49	17	3	3	1	1201	3362	27898	240136	6406	167	1287	
Bristol	J. E. Salisbury	5	12				27	14	6	12	354	82	495	19	18	9	3	4	229	727	16321	170609	3631	58	416	
Hull	B. Parry	5	9				6	15	20	14	239	76	370	22	3		5	5	136	1186	3246	124250	1838	33	445	
Irish	T. C. Jones	5	22				14	4	3	12	198	65	236	10	8		3	3	1882	1399	17173	194017	8306	77	555	
Leeds	F. C. Parker	7	18				12	17	19	46	639	125	886	52	58	8	1	10	651	3392	19967	363124	4785	154	928	
Liverpool	J. Richards	7	13				8	21	20	20	744	196	1069	70	31	2	5	5	697	2149	19669	285694	3045	54	1073	
London	J. S. McCann	10	26				26	36	22	37	775	125	1022	56	37	2	9	4	260	1930	29407	642296	6931	77	1148	
Manchester	L. E. Williams	5	18				14	24	7	20	553	31	649	56	27	2	1	3	166	2083	23533	286130	7511	31	640	
Newcastle	Jos. W. Clark	9	20				10	7	14	44	564	173	812	35	42	13	10	301	2696	17124	450645	9274	87	1093		
Norwich	F. B. Hammond	6	10				9	12	4	4	242	41	308	20	16		3	372	1976	23344	240407	1897	72	768		
Nottingham	T. S. Wheatley	7	15				29	22	25	17	432	85	616	26	15		1	494	2830	29037	228077	5542	115	1119		
Scottish	W. Richards	6	14				15	11	16	20	496	156	714	43	22	2	5	810	2227	11261	322342	4692	119	771		
Sheffield	A. L. Riggs	6	10				11	10	6	10	225	85	347	24	6		14	1014	2473	13902	171920	3364	72	607		
L'pool Office..		1																								
Totals.....		1	8	85	202	3	1	188	220	186	279	6176	1393	8443	482	300	37	16	73	8413	28430	251042	3726247	66722	1116	10845

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 1, 1912.

EDITORIAL.

THE GIFT OF THE HOLY GHOST.

It is very common in these days for religious teachers to deny all spiritual gifts and manifestations, or at least to limit them to the early ages of the Christian Church. There is no scriptural warrant, however, for such a limitation, but, on the contrary, the clearest proof that they are inseparably related to the true Church of Christ, wherever it may exist. It was by virtue of the inspiration of the Holy Ghost that the comparatively unlearned apostles of the primitive Church were enabled to surpass in wisdom and power for good the wisest teachers and philosophers of ancient times. Through it they had access to the fountain of celestial truth, and were thereby qualified to solve the deepest problems that human wisdom had wrestled with in vain. It seems marvelous how a few men, taken from the ordinary walks of life, were enabled to speak words of truth which, together with the words of their Lord and Master, have influenced the world for good to a far greater extent than any or all other men combined have ever done. It is true that the gospel message of the Redeemer, coming from the Eternal Father, who knew the needs of all His children, was perfectly adapted to meet and satisfy every requirement. It was a clear expression of the will and purpose of God concerning His children, setting forth the principles through obedience to which they might all obtain everlasting life and joy. The excellency of the character and teachings of the Savior could not but make a deep and abiding impression upon the minds of His apostles while He was yet with them, but the spiritual endowment they received through the Holy Ghost in later days was the secret of their surpassing influence for good in the world. That influence did not, however, bear its richest fruits until the memorable day of Pentecost, when the Holy Ghost descended, in fulfillment of the Savior's promise, to guide the believers into all truth and lead the Church along the ordained path. To its inspiration we must ascribe the power of the Church and the light and blessings that came to its faithful members.

When Jesus informed His apostles that He must of necessity leave them, He promised that they would not be left alone. "But

the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.) This was a very necessary endowment for that little band who were about to enter more earnestly than before upon their great mission of disseminating throughout the world the principles of eternal truth which, by satisfying the earnest longings and questionings of the human heart, would influence the character and destiny of peoples then unborn, and place on permanent record for the guidance of future generations the truths of the everlasting gospel, through which alone every son and daughter of Adam's race could ever attain to salvation and eternal bliss. Thus endowed with power and inspiration, the apostles went forth fearlessly to declare the glorious message that had been committed to them. They were warned of dangers, guided in the path of duty and enabled to infallibly discern between truth and error whenever conflicting issues presented themselves. Who can estimate the power and joy the Comforter gave to the hearts of those early Christians, by reason of which they were enabled to go forth joyfully and triumphantly, as ambassadors for God, heedless alike of suffering or of death? Yet the source of their abounding light and strength—the Holy Ghost—is the possession of the true Church of Christ wherever it exists, and it is the privilege of every faithful member of the same to receive that divine gift.

The Holy Ghost was not only to bring to the remembrance of the apostles and saints of God the things that Jesus had taught them; it was to be a complete and perfect guide in all things. "Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." (John 16:13). The Spirit of Truth, being one with God, who knows the hearts of all men, and the power the evil one would be able to exert upon them, foresaw a temporary triumph of the powers of evil, and through the apostles testified of the apostasy that was coming. Thus the apostles were enabled to see the disaster that must inevitably come to the Church through a departure from the counsels and commandments of God, and they left their testimonies on record. Possessing an infallible guide, it may seem strange to some how apostasy could come to the Church. It must be remembered, however, that the possession and manifestations of the Holy Ghost are governed by certain conditions. Man is a free agent, and while he is invited to come unto God and serve Him that he may be blessed, yet man's coming to God and abiding in Him is the voluntary assertion of his own will. The primitive Church was subjected to fierce and continued persecution. Many fought the good fight and endured valiantly, while others faltered or were overcome by the evil one. The possession of the Holy Ghost is governed and conditioned by the

faith and worthiness of every member of the Church of Christ. In the fierce conflict with tradition and paganism many were put to death, some faltered, while others became corrupt and unworthy. Thus the Divine witness was withdrawn, and with it inspiration and authority at length ceased to be on the earth.

The gift of the Holy Ghost was not merely for the apostles and those who were prominently associated with them in the primitive Church, but was for the entire Church. This was clearly set forth in the words of Peter on the day of Pentecost. "Then said Peter unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38.) The conditions under which they were to receive the great gift are made so plain that it is only necessary to point to these significant words as an authoritative statement of the facts. If they would repent and be baptized for the remission of their sins, they were entitled to receive the Holy Ghost. Such were the instructions given on that memorable occasion by the divinely-appointed leader of the Church, such was the uniform teaching and procedure in the Church until apostasy took place, when the doctrines of the gospel were perverted and the authority of God withdrawn. It must be borne in mind, however, that while repentance and baptism entitled believers to receive the Holy Ghost, yet they did not receive it until it was conferred on them in the way that God had ordained—by the laying on of the hands of those who held the necessary authority to thus confer it.

It is important to note that the promise was not limited to those identified with the Church in its first establishment. That it was for all who would become members of the Church of Christ in that and all future ages is established beyond all controversy by the words of the apostle Peter on the occasion referred to. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2: 39.) It may be asked, Why is the Holy Ghost not possessed by the so-called Christian churches of to-day? The answer is furnished by the prophet Isaiah: "Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." (Isa. 24: 5.) In these days, when the question is asked, "What shall we do to be saved?" the answer given is, "You have only to believe in Jesus." That is not according to the teachings of the Savior, or of Peter or Paul or any of the apostles. Peter was "filled with the Holy Ghost" and had been duly authorized by Jesus to speak in His name. His words are therefore authoritative and final. Unauthorised ministers of religion in these days give a different answer to the same question, which is conclusive evidence that they are not of God and do not possess His Spirit. They know they have not the Holy Ghost and they do not attempt to confer it. Indeed, they emphatically deny the gifts of the Spirit, and say they were

limited to the early ages of the Church, which, as we have seen, is directly at variance with the inspired words of the apostle Peter.

The Church of Jesus Christ of Latter-day Saints is the only Church on earth teaching the same gospel that Christ and His apostles taught. Having the same authority that the apostles of old held, possessing the Spirit by which they were inspired, the elders of this Church teach the same gospel, and make the same promise of the Holy Ghost, with the same glorious results. Its members receive that Divine Spirit which gives to them an infallible knowledge of the plan of salvation and leads them to obey the same principles. It gives light and knowledge to the individual member, as in former times, and to the entire Church, through inspired prophets, gives revelations of eternal truth of equal force and majesty with those recorded in the ancient scriptures. This is all in fulfillment of the promises of God, through His servants in former days, and while it may appear strange to many, yet it is happily the truth. We testify to those who are seeking for light and truth, that God has restored His gospel and authority to the earth in these days, and that obedience to the same will secure to them the gift of the Holy Ghost, with all the powers and blessings that were received and enjoyed by the saints of God in former days.

H. I.

THE FUNDAMENTALS OF SUCCESS.

MR. A. F. SHELDON, in his "Science of Successful Salesmanship," says that there are five necessary qualifications which every salesman must possess if he would make a success of his calling. These are :

- Faith in self.
- Faith in the people.
- Faith in his house.
- Faith in his goods.
- Faith in the power that orders all things according to natural law—faith in God.

How aptly can this be employed in the life of the missionary, by paraphrasing it just a little, which we will make to read :

- Faith in self.
- Faith in the people.
- Faith in the men who stand to direct the work of God on earth.
- Faith in the doctrines of the gospel.
- Faith in the power that orders all things according to natural law—faith in God.

First, the elder who goes forth to preach the gospel must have faith in God or he never would leave the home of his loved ones to go out to a cold and uninviting world. Without that faith he could never steel himself to meet the conditions which must

necessarily surround him. Without a faith in God he could never make a beginning in the missionary work he sets forth to perform. His next step is faith in the principles of the gospel which he represents. The better knowledge of these things he has the greater his faith in them. He may have a passive faith without much knowledge, but if he wants an active living faith he must build it upon the principle of knowledge.

Then the men who lead, under the direction of the great Father of all, must form a part of his belief and make for his success. He must have faith that they have been called to the responsible positions they are filling and that they will direct the destinies of the people, and especially the missionary, in that channel that will lead to success. This is not only true of the men who stand in the lead, but is true of the men who are called to preside over the mission and the conferences where he labors.

Now comes the people to whom he is sent, they may turn away from him and may not give encouragement to his work, but he must go to them again and again, never losing the hope of eventually bringing them into the fold of Christ.

Last, but not least by any means, comes the faith he must exhibit in himself, for no man ever made a success of his life and labors, who said to himself that he could not do the task he had undertaken. Once let him acknowledge that he is defeated and the white flag goes up and he goes down, and there is very little hope for him.

Some time ago we were talking with a business man and he said: "I have often wondered at the statement that ninety per cent of the men who go into business make failures of their undertakings, but since making a study of the men whom I have met have determined that the greatest difficulty lies in the men themselves. There are some essential qualifications which they lack and which they do not seem able to supply."

Could you imagine a man making a success of an undertaking in which he did not believe? He simply cannot present it. His talk falls as flat as the faith he exhibits. It is dead; there is no action, there is no enthusiasm, there is no energy, there is no ambition: all qualities necessary for a full and complete success in every walk of life. Let a man believe in himself, and in the other qualifications mentioned in the beginning of this article, and there is no power can stand to thwart his purposes, for they will be founded in truth, and "truth will triumph."

Examples without number might be cited of men and women who have overcome difficulties, risen above the great mass of humanity, by sheer persistence, by hanging on with the hope of the future written upon their countenances, and the grim determination to succeed vibrating every fibre of their being, until there is nothing but success for them. Some of the grandest men of business of whom we know, have at some time or other "gone to

the wall." But they fell only to rise again. They never lost faith in themselves. Magazine writers tell us that men who have had their backs broken and who have been confined to their beds during all the remainder of their lives have succeeded in business and have been examples of what can be done by a constant and determined effort.

There was a woman once who was left with a large and almost helpless family. The husband had been stricken in death—the estate was small. With eleven children, none of them of sufficient age to take much responsibility, this woman faced the problem of her future. There were eleven hungry mouths to feed, and eleven little bodies to clothe. It was indeed a prospect from which hundreds of men would have shrunk in terror. Not so this frail woman. She reared her family, educated them as best she could, but best of all she gave them a heart and desire for truth and to-day they are grown to manhood and womanhood, an honor to their mother and a credit to her pluck and determination.

There are few who read this, who cannot see the picture in the lives of some of their acquaintances. Faith was the foundation stone upon which such natures were builded. Faith entered into every part of the structure. Had there been one of the principles of faith, as enumerated at the beginning of this article, lacking, there would have been no success. This woman's children would have been scattered among kind and hospitable friends, her interest in them would not have been the same, and the strength of the mother would not have been developed.

Men give up and quit the fight oftentimes when victory is just within their grasp. So with missionaries, they fail sometimes because of an apparent difficulty which confronts them. It may be a bodily weakness or it may be a mental condition. It may be the lack of sufficient spiritual food, and this can only be obtained by the man himself. He must be in perfect tune with the Infinite, but can never bring this condition about unless he is in perfect unison with himself. Neither can the missionary be successful if he is not in complete harmony with the people among whom he labors. This does not always mean that he should be of the same mind, but his sympathies must be with them, and with a strong determination he can lift them to his standard without stultifying himself. If he learns to think well of those around him his acts will react on and brighten their lives.

Every man who preaches this gospel of Jesus Christ and makes a success of it must be in the same mental attitude which is necessary for the successful salesman. If he allows his prospects to control him he will soon fail and be forgotten, but his very position makes it necessary for him to bring the other man to his way of thinking. He doesn't do it with one trial, but many times he needs days, weeks and months to accomplish it. Going time after time with strong determination to win—and he does win. His very

determination finally makes his advances successful. He doesn't go down to the men he approaches, but he makes them come up to him. He lifts them to his standard. He first makes them acknowledge some of his beliefs, when the battle is easy, if he follows up his advantages.

No, there is no success can come to any man who is not converted to his own ability—his ability to accomplish what he sets out for. He cannot achieve success without faith in his undertaking, neither can he achieve success without faith in the underlying principles which surround his belief. Faith lies at the root of all other spiritual powers. There is no basis for action unless we also have faith in the thing to which we aspire and our means for reaching it. It is the bed-rock of all spiritual feelings. The great bulk of our knowledge we possess because of our confidence in others and it has been drawn from their store of information, simply on trust. The past and the future are alike out of our reach, and what we know of them must be taken on the word of others. "The only faith that wears well and holds its color in all weathers, is that which is woven into conviction and set with the sharp mordant of experience."

On one occasion, during His earth mission, the Savior was asked which was the greatest commandment, and His answer even now, through the mist of ages, rings with the evidence of experience that all really great nations have been builded upon those memorable words: "Thou shalt love the Lord thy God with all thy might, mind and strength; and the other is like unto it. Thou shalt love thy neighbor as thyself." Were we permitted to add another word here we would say, "Another requisite for human success, whether in spiritual or temporal things, is 'faith in self.'"

It is needless to say that men do not love that in which they have no faith. So you missionaries who are sent forth on the Master's business, see to it that doubt does not enter into your lives, for you will never succeed if it does. These fundamentals are the source of your industry, courage, perseverance, hope, honor, love—in fact, they are the real qualities which make up your success. We come again, then, to the first proposition, and remember,

Faith in self.

Faith in the people.

Faith in the men who stand to direct the work of God on earth.

Faith in the power that orders all things according to natural law—faith in God.

—*Liahona The Elders' Journal*.

THERE are no times in life when opportunity, the chance to be and to do, gathers so richly about the soul as when it has to suffer. Then everything depends upon whether the man looks to the lower or the higher helps. * * * If he looks to God, the hour of suffering is the turning hour of life.—PHILLIPS BROOKS.

FROM THE MISSION FIELD.

District Meeting.—A district meeting was held on Sunday, January 28th, 1912, in the Etherington Street Hall, Gainsboro' branch (Hull conference). There were present President Bernard Parry, Elders Edward Williams, William T. Patrick, H. B. Harris and William H. White, the latter two being the branch elders. Some very good instructions were given. Miss Kathie Saxelby presided at the organ. Beautiful solos were rendered by Leslie Saxelby and Elder E. Williams.

The Netherlands-Belgium Mission.—President Roscoe W. Eardley, writing under date Rotterdam, January 24th, 1912, says: "We had a splendid conference here last Sunday. Between twelve and thirteen hundred people attended our evening meeting, and they listened with the closest attention for an hour and forty-five minutes. We sold six hundred books after the meeting. Everything seems to be getting along here nicely in the mission. We have lots of investigators, and the missionaries are all feeling well, spiritually and physically."

The Scandinavian Mission.—President Andrew Jensen, of the Scandinavian Mission, writing from Copenhagen in January 24th, 1912, says:—"We take occasion to report to you that all is well in the Scandinavian Mission. Considering the bitter opposition that we contended with last year and the time employed by a number of us elders in waging a defensive, instead of an aggressive, warfare with the opponents of our faith, I think we have reason to be satisfied with the fruits of our labors for the year. You will notice that our baptisms for the year foots up to three hundred and forty-five, as against four hundred and thirty-three in 1910, and three hundred and sixty-eight in 1909, aggregating eleven hundred and forty-six for the three years that I have been in charge of the affairs of the mission. There are tens of thousands of honest souls in these northern lands that will embrace the gospel as soon as the servants of the Lord will put forth sufficient efforts to reach them."

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXV.—EYES THAT SEE NOT.

General reference: John 9.

I. THE MAN BORN BLIND.

1. Teachings incident to his case. (a) The disciples' question: "Who did sin, this man or his parents?" (verse 2). Illustrative of erroneous belief, then general, that illness

and affliction are always direct and specific results of individual sin. The question implies belief in a pre-existent state. (b) The Savior's answer (verse 3) shows the falsity of this doctrine. (c) Special instances of affliction following individual transgression do not prove such relation to be general; for such instances see John 5: 14; Mark 2: 5; Matt. 9: 2; in contrast see history of Job, his righteousness and affliction (Book of Job); Lazarus (John 11: 4).

2. The miracle. (a) The treatment (John 9: 6, 7; compare Mark 8: 23). (b) The man's ready obedience. (c) His gratitude and faith, followed by a testimony as to Christ's power and holiness (John 9: 11-17). Note the Savior's repetition of the proclamation—"I am the light of the world" (verse 5; compare 1: 5, 9; 3: 19; 8: 12; 12: 35).
3. Pharisaical opposition. (a) Violation of the Sabbath alleged (John 9: 16; see Lesson 11, "Lord of the Sabbath." (b) The opposition inspired by malignity, followed by persecution, of the man, who persisted in his testimony (verses 24-33). (c) He is excommunicated; but Jesus seeks the man, declares Himself, and the man becomes a worshipper (verses 34-38; compare verse 22; see also 12: 42; 16: 1).

II. THE LESSON APPLIED :

1. Rejection of the truth brings condemnation.
2. Eyes that are opened yet see not (John 9: 39-41; compare Matt. 13: 13 and references thereto).
3. Guilt of the wilful unbeliever (see John 15: 22, 24).

Note that while it is not for us to judge in all cases as to sin causing bodily affliction, the direct relation between sin as the cause and suffering as the effect is sometimes specifically declared (see Dent. 28: 22; Lev. 26: 16; I. Cor. 11: 30). Sins of parents may entail affliction on their children (see Exo. 20: 5; and references thereto).

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